

/1025 cont./

627 fact, his specific rights are recognized and defended. Sometimes it is definitely up to him to seek his own justice. This is particularly true in case of a murder, and similarly if someone suffers damage to his vital possessions or if his reputation or that of his close relatives and friends is belittled. A person whose own life is threatened or whose close relative falls into the hands of a murderer has a right to exercise club law (442). This is most

• [68] 442. Compare Gusinde (L):169. Among the Yamana there is absolutely no trace of an actual death penalty applied in various ways and according to a particular type of crime, as is reported in Outes (g):58.

obviously revealed in the obligation for blood vengeance, which affects a wide circle of people (p. 901). /1026/ Public opinion is the indisputable, sole power that preserves all their arrangements and their traditional customs. It also is the means for providing the individual and the community adequate satisfaction for any injustice which they have suffered. All kinds of proof of this are offered by each of the different age groups and in everyday life with its changing events.

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626 Inasmuch as the individual is a member of the whole -- no matter whether this is thought of as a small or large circle -- his honor is also its honor, and from this our Fuegians derive the duty to protect and defend, not only the reputation, but the rights of the other person generally. Everyone must intercede in favor of his relatives and close friends; he must defend their good reputations and their possessions. For example, this implies that in the presence of guests one must not speak disparagingly of their habits or their home districts; should one do so, the guests would immediately have to defend themselves. Following this line one also finds an explanation for the fact that disputes between two or three persons are supposed to be adjusted as soon as possible by those who are close to them. It is even more imperative for everyone to see to it that he is on the best of terms with his relatives, that he does not treat them even in an unfriendly fashion, much less harm them or wrong them. The Yamana use a very meaningful word, according to BD:428, taɣwārū, "to rebuke with much to-do the relatives